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THE BAPTIST.

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JACKSON, MISSISSIPPI, SEPTEMBER 7, 1905.

VOL. VII, NO. 36

Building Movement.

READ THIS CAREFULLY.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to your duty.

The American Baptist Education Society has agreed to give Mississippi College twenty five thousand dollars (\$25,000) for a science building provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by Dec. 31, 1906. We can make our notes payable in equal annual installments beginning not later than Nov. 1, 1906, and ending not later than Nov. 1, 1910. It is important that many of us shall make our first payment this fall of winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards write me and I will send them.

Yours for progress,

W. T. LOWREY.

SUBSCRIPTION CARD.

—Miss.,—1905.

I promise the following amounts to Mississippi College and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....\$—
Cash by Nov. 1, 1906.....\$—
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Occurrence and Comment.

Our Home Mission Board is the first among Protestants to begin missions to the whites in Panama. Rev. J. L. Wise and wife entered upon this work this Spring.

The Rev. C. Briggs, American Baptist Missionary in the Philippines, has recently baptized over 1,000 converts. He reported a great religious movement among the peasants of Panay. Exchange,

According to the Baptist Year Book for 1905 there are 4,600,007,99 Baptists in the United States, 94,052 of whom came into the churches during the year.

It is said that in London today the sale of Bibles distances the combined sales of all popular novels. Book stores, know. They are in business for profit.

A business man who does his business as to the Lord, who lives his own life with fidelity and courage, who rises to the highest level of his being, is a Christian worker though he may not know it, a light that shines upon others and draws them into its own track.—British Weekly.

"Close friends" of Mr. Rockefeller are represented as saying that he is formulating plans to give not less than \$100,000,000 to philanthropic and educational purposes within the next year or two. Many are his advisors as to how to direct his benefactions.

It is said that in the old part of San Francisco called Chinatown there are 20,000 Chinese men and only 500 women and these women are held as property and for the lowest purposes. No wonder that missionary work among them is so difficult.

"Believe me when I tell you that thrift of time will repay you in after life with usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle, alike in intellectual and in moral stature beyond your darkest reckonings."—Gladstone.

The British Weekly says that Dr. Maclaren is now at Carr Bridge, Scotland, and will remain there until the end of September, and that his friends claim that he is feeling "all the better for the leading part which he took as president in the World Baptist Congress".

William Jennings Byran, the Christian Statesman, is quoted as saying that he "had more faith in the power of one missionary to uplift a nation than in the power of all the armies of the world to make one man better." He is a man of wide reading, close observation, and sincere expression. He who helps in the missionary enterprise is a great benefactor of the nations.

Yes, Robert Burns did pray:
"Oh, wad some power the giftie gie us,
To see ourselves as others see us;

It wad frae monie a blunder free us,
And foolish notion."

But a higher grace and more helpful vision is to see others as we see ourselves. It is essential to keeping the "Golden Rule" which our Lord gave to regulate our conduct toward our fellowmen.

In six years 29,330 Roman Catholics in Austria have gone over to the Lutheran and Reformed Churches. "The Pope has issued a special encyclical urging all Roman Catholics to special efforts to combat the movement."

To keep the people in this day of growing intelligence and personal privilege and rights, priests must exalt the prophetic function of the ministry rather than the sacerdotal. Christ said to his disciples, "Go teach men;" not, "Go conciliate God."

The brother who referred to the long distance telephone as a good illustration of our heavenly communications had not been monkeying much with the one we know. We tried to talk with New Orleans the other day and paid four dollars for the time taken up, when as a matter of fact unquestioned more than half of that time was squandered in trying to keep the connection, and in getting distinct and intelligible utterances. No such connection in heaven as that. For before we ask He already answers.

"Present company is always excepted," and so it may not be real good form for a good and sensible man to obtrude his personality into every conversation critical of ministerial manner or method. It sometimes happens that such criticism is adverse to the best style, and when a fellow butts himself into it as "a case in point" it not infrequently creates an awkward situation, which not only mars the pleasure and profit of the conversation, but ruffles sensitive feeling, produces misunderstanding and is in danger of leading up to estrangement.

As the investigations instituted by Mayor Weaver into the management of the municipal ring in Philadelphia goes on the corruption is found to go deeper and smell louder at every step. It now turns out that the Mayor's "smelling committee" have unearthed the startling villainy of 60,083 fraudulent names on the voting lists, all of whom were the drilled and willing tools of the wicked ring.

Now such is the order of political methods—"the trump card" of the "wily and wicked politicians." Yet a church or two of ours would fain adopt such nefarious methods to win.

Edinburg.

We arrived in Edinburg Saturday about 6 p. m. In the high latitude the long twilights attracted our attention and were always a matter of interest. The people were out for an evening of pleasure, and the streets were crowded so that walking or riding in the midst of the throng was done with difficulty. However some of us as soon as we had made our toilet, went out on the streets, first to John Knox's house which still stands jutting out into the street odd enough with its frame sides where every other house is of stone. Here the great reformer lived and made royalty itself both in England and Scotland respect him and his people, and from this house and the church hard by went forth those fulminations against wickedness in high places as made the virgin queen shudder and say that she feared John Knox's prayers more than an army of ten thousand men. The impress of this mighty man of God is, such in Scotland to this day that his house is preserved and stands well out on the street some fifteen feet beyond the next one to it. Our guide next leads the way to the stone pavement of the Heart of Midlothian, and on by Knox's Church by the Scottish Art Galleries, then to the Prince's Street, a marvel of beauty and unique in that for near a mile the magnificent houses tower up only on one side while all the way on the other side is a lovely park, with walks of easy gradient and beds of flowers and green sward with trees of every kind, making an enchanting scene. The park is along what was once the bed of a river that flowed through the city and from its surface rose yonder beetling crag that lifts its head sheer two hundred feet above and on this was built in the earliest days of Scotland the celebrated Castle of Edinburg filled with romantic incidents in the life of the beautiful queen Mary. The river-bed was needed for railway tracks, and so the task of diverting the river, and allowing the railways access into the city has accomplished a remarkably fine piece of engineering. I wonder why as we left the station we ascended such a hill, but when I learned these facts, all was plain. The park gives a breathing place for the 800,000 people who now live in the city as well. The twilight is strong enough at 10 o'clock on a clear night for a paper to be read without artificial light, and then at two in the a. m. the red streaks begin to dart athwart the eastern sky betokening the rising sun. The city is built of rock from the quarries about three miles distant. It is one of the beautiful cities of the world, second on my list, our own Washington easily leading all that I have seen. It is very unlike London in the regular streets laid out at rectangles, while those of London are at every conceivable angle and curve, the same street sometimes changing its name in short distances a number of times.

On Sunday morning some of us learn that at the Charlotte St. Baptist Church is a revival in progress, and after breakfast we go in a crowd to hunt out this

place of our people's worship. The house is on a back street some two doors from Charlotte St. which is a more pretentious St. There is a prayer meeting in the upper room in the rear of the church, and to it we go, and find a numerous company of worshipers, but evidently a very earnest one. They pray and sing, and sing and pray, and while yet on their knees they sing and pray again and again, and into their songs and prayers enters such a spirit as that it was impossible to be there and not feel its power. The tears wet the cheeks of more than one of our number and when at the last it is time to go to the sermon we feel that it was good to be there. Never, I think, shall I forget that prayer meeting in the upper room of the Charlotte St. Baptist Church of Edinburg. The pastor away taking a well earned visit after weeks of revival meetings in the church which had added 125 people to its membership. Oh, how they prayed for him, showing how tenderly they loved him, and how loyally they supported him. The pulpit was filled by an Australian brother to whom we were introduced as we passed into the auditorium. He preached a plain earnest gospel sermon, in which our Savior was exalted, and sinners faithfully taught the way of life. After preaching the Lord's supper was solemnized, and though I sat in the congregation, the preacher called on me to lead in prayer at the distribution of the bread. It was a tender melting service and seemed to be greatly enjoyed by the entire flock. We repaired to our hotel, glad to have gone to the house of our Lord, glad to have worshipped with these highlanders, of whom there are seventeen churches in this city, while in the kingdom of Scotland there are 140 churches.

The tourist neglects not to see Edinburg Castle whose beginnings like that of Baptist history is hidden in the remote depths of antiquity. It is generally accepted that Edwin of the 7th. century conquered the Picts who possessed the Rock as a Castrum Puellarum or a place for the safe-keeping of the daughters of the kings and nobles of this tribe, and gave his name which was gradually extended so as to embrace all the town, and both castle and town became known as Edinburg. The extent of the castle is seven acres on top, and is fronted by an esplanade 350 feet long by 300 wide, and is 443 feet above sea level. It has been strongly fortified by the half moon battery since 1574. Malcolm II made it a royal residence, and here his son and the pious queen Margaret lived, and died in the castle in 1093. Her chapel stands on Mons Meg battery 800 years old. In 1174 the castle fell into the hands of the English, and was given back after 12 years, but in 1296 England once more captured it, and ruthlessly put the garison to the sword, only to have it taken from them by Wallace, the hero of Scotland, and so on through the centuries, it has been the scene of many battles as well as court intrigues. Its chief interest now seems to gravitate toward the beauti-

ful queen Mary a portrait of whom adorns the room adjoining the one known as Queen Mary's, in which was born James VI of Scotland who also became James I of England. The room is quite small, its greatest length being little more than 8 feet, and is very irregular in shape. Its windows look out over the once river-bed whose waters swept the base of the rock 250 feet below, and from this window it is said that the young prince, when only a few days old, was let down in a basket to be carried to Stirling and there brought up in the Catholic faith.

In this room is to be seen an oaken chair which was there when James was born: In the larger room besides the portrait of Mary underneath which some admirer once wrote:

"If into her life much of evil seemed to fall; Look into her face and forget them all, there are other portraits of the long ago actors in the stirring scenes of the ill-fated queen. The other royal palace of Holy Rood is full of historic associations which serve by portraits, and old furniture and other objects to keep alive and fresh in the young Scot of today the story of the past. Here are preserved a bed of Chas. I, with the drapery that was on it when in use by that king, and also a bed of Mary with its drapery. At the head of the stairs is a brass plate fastened on the floor with inscriptions that tell us here was picked up the body of Rizzio after his assassination by Darnley, Mary's husband, and here is the little room with its secret stairway through which Darnley came and found his queen entertaining her friends, one of whom is the doomed Rizzio, and here through this way came the conspirators who had been hired to commit the dastardly deed, which to be as revolting as possible had been planned to take place in the presence of the queen even while he should be clinging to her skirts for protection from the daggers of the ill-fated men. But there is not only a Scotland of the past, there is a Scotland of today as well, and these massive walls of the Edinburg University with its thousands of students, these school buildings, and hospitals that even queen Victoria could not buy for a royal residence, these medical schools, these large well-appointed churches, these beautiful stores where busy merchants wait their customers, though it be at a late hour when they are ready to receive them, these magnificent hotels all tell of a spirit that pervades the life of the people that while not so exciting is nevertheless far more in accord with that Gospel which John Knox preached, and is the triumph of the principles that moved his heart and voice against the strong holds of Romanism whose spirit as it was in queen Mary's day was impressive and is still to be seen in the countries which Protestantism has not wrenched from her grasp.

A. V. ROWE.

The Pulpit—Its Institution And Function.

No. 2.

Jer. 15:19-20, (Turn and read it)

When in the pulpit, every minister should attend to a proper discrimination of character, in the application of all those doctrines and duties, which may, with Him become the subject of illustration. The world of man, the whole family of Adam are divided into two classes. They are those of obedience and rebellion; the children of light and darkness, of nature and grace, of God and the devil. They are distinct in character, distinct in condition, and distinct in destiny. These great moral diversions of mankind will be duly differentiated and properly attended to, and this difference, such discrimination, will be found indispensable to ministerial fidelity and success. If the pulpit likes discernment or courage, in the proper discrimination of character, and the duties and dangers result, it fails of all its high designs. Its efforts are powerless, its objects unknown, and the confusion of chaos will hover about it. "Take heed" that you put a difference between the holy and the unholy, the clean and the unclean says the highest authority to the ministry. In Nehemiah's time, the era of the more formal commencement of preaching, the minister "read the law in the hearing of the audience, and give the sense distinctly," and therein was found written, among other things, that the Amorite and the Moabite, aliens from God and virtue, should not come into the congregation of the Lord forever. "Do nothing by partiality." "Those that sin rebuke before all." Comfort my people, but show Jerusalem her abomination. I have kept back nothing, "says Paul consulting only the interest of others addressed, not their taste, I have not shunned to declare unto you all the counsel of God." The charge upon which a portion of the Levitical priesthood was repudiated, as irredeemably unworthy the office, was, they have put no difference between the holy and the profane, the clean and the unclean; "but herded them together, as interest or inclination suggested. And hence their curse and rejection, as traitors to God and man. The minister, therefore, who does not attend to this distinction in the pulpit, had better leave it for something else. The pulpit should know, should keep, no terms with consequences. Its poverty should constitute no part of its humanity. Gifted with an undying spark from the altar of God, it is rich in the only staple that can possibly repay its toils.

We notice the mode or method of discrimination to be attended to by the faithful minister. And here we present the offense of the cross. The pulpit must not shrink from its duty. The imaginary God of modern refinement, with the usual conformities of taste and fashion, are not to be consulted at all. The people, all people, men everywhere, and of whatever rank or condition must know their sins, their danger, and the deep damnation of their

doom unless they repent. "By their fruits ye shall know them." "Out of the abundance of the heart the mouth speaketh." He that doeth not righteousness is not of God, neither he that loveth not his brother. "Pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "He that committeth sin is of the devil." His servants ye are to whom ye yield yourselves servant to obey. My sheep hear my voice, and they follow me. Hereby know we that we love God, because we keep His commandments. If ye love me ye will keep my words. Thus the ground of difference and the law of distinction, are given in the Bible. Impurity and worthlessness under cover of religious pretensions. The hypocrite, the lukewarm Laodicean hanger-on upon the skirts of the church, the prejudiced and self-secure in our churches, the bigot, the slanderer, the practical drunkard who has changed the glory of man, and bartered the hopes of heaven, for the rights and function of a beast, the licentious and debauched gambler, the sons and daughters of dissipation, the thoughtless and worldly-minded, and finally the unbelieving and abominable of every class and name, these are all before, and in the eyes of the pulpit and to attend to them is one of its plainest duties. If ordinary means fail to reclaim them, then the fearful denunciation of God's violated law should be appealed to, and the appalling apparition of the eternal future made to stalk before them, like an avenging specter. Such an exhibition of truth and plain dealing will require boldness of character and independence of action in the pulpit, in the fear of God.

J. J. WALKER.

Glading, Miss.

What Does It Mean?

I see in the last issue of THE BAPTIST an article under the above caption by A. P. Copeland. In the fourth line of this article he spoke something about the "Cuttle-fish." I know nothing about that fish, but I do know something about the little fish and the shallow water minner, and I know how to fish for them.

Now whether the one who said "I will make you fishers of men," knew anything of the "cuttle-fish" I cannot tell. But I do believe He knew what He was teaching when He taught (or tried to) Nicodemus.

Now, as I understand it, Jno. 3:3, taught the whole of salvation. The soul is regenerated, and every faculty of the soul enabled to perform its function, hence it could then see. It was then fit and prepared for the kingdom of heaven, made a child of God, and a joint heir with Christ, and if that man were to die the next moment his blood-washed spirit would go home to glory. Like Nicodemus, too many theologians have their heads in the skies when they should be looking at the earth or rather God's work on earth, they overlook the lowly Nazarine's work on earth,

forgetting that God himself had said "that in the days of these kings will the God of Heaven set up a kingdom which shall never be destroyed," Dan. 2:44, and you must remember that Christ was teaching the way, and preparing men for Heaven. He was teaching men the way and preparing them for the kingdom of God on earth also, and I think that He teaches in this lesson that when he fits and prepares a man for heaven his spiritual eyes receive sight that he can see the way into the kingdom of God which He set up on earth, that should have no end, and people are pressing into, and I find no way into that kingdom without Christ's own (Scriptural) baptism and I see no where that the Spirit-blind can enter there, and He tells us plainly that what He had taught Nicodemus was earthly things and if he would not believe them he would not believe if he was to tell him of heavenly things. See John 3:12, and Abraham said to Dives, if they will not hear them they will not be persuaded though one rose from the dead, Luke 16:31. So it seems to be with modern theology.

So I think that verse 7 of the 3rd chap. of John is designed to teach by adding to this spiritual birth (which is invisible), a visible sign of this inward cleansing, or spiritual life, then you can enter into the kingdom of God on earth. Notice closely the 12th verse referred to. If I have told you earthly things, and ye believed not, how shall ye believe, if I tell you of heavenly things.

And as God is a Spirit and His Word spiritual and the truth of it only discernable by the spiritually-minded it is no wonder that a man whose spiritual understanding has not been opened, should see as much reference to the man in the moon in the mysterious teachings of this wonderful spiritual teacher when he would endeavor to teach men of God, and how, and through what means they could glorify God on earth. It can truthfully be said of Jesus, as Peter said of Paul:

"15. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.

16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness." —2 Peter, 3 ch. 1:16-17.

Our blessed Lord often said, he that readeth let him understand.

E. W. BRELAND.

Sebastopol, Miss.

FREE TUITION TO ALL in the MOST EXCELLENT institution, Farris Business College, Jackson, Miss.

College Tidings.

First, let me congratulate THE BAPTIST on the great improvement of the mechanical get up of the paper. The last issue was well done every way.

We regretted very much to postpone the opening of the College but it seemed wise. I am very hopeful over the fever situation. It seems to me that the success with which it is being controlled is gratifying. In quite a number of places it has been stamped out without being allowed to spread at all. It seems that the only points where it has not been superbly controlled are the points where the victims have been largely foreigners who will neither obey orders nor take medicine in accordance with instructions. First and last there have been about 70 cases in Mississippi with only one death. That is lighter than measles and it has been far better controlled than measles would have been. I am very hopeful that by the first of Oct. the panic will have passed and that the school can open with a good attendance. Let all who expect to enter Mississippi College or Hillman College send us their names if they have not done so, so that we can keep them posted in reference to the opening.

The good folks are again beginning to shine out. Quite a number have seen my subscription card in THE BAPTIST and have made liberal subscriptions to the building fund without waiting to be seen or solicited. Rev. G. W. Nutt, of Good-hope, wrote for a bond in order that he might sign it up for \$25. Rev. J. R. Carter, of the Baptist Orphanage, wrote for a bond for \$100. Miss Mary Norwood, one of the best public school teachers in Hinds County, sent in her subscription for \$60. Nat Owen, Cashier of the Bank of Leakesville, wrote for a bond and signed it up for \$75, stating that he hoped to pay still more before the movement was over. J. S. Love, Cashier of the Bank of Lumberton, sent in his subscription for \$100. R. L. Sproles, one of our ministerial students at Louisville, wrote me to send him a bond for \$50, and everybody who knows Robert Sproles knows that his note can be relied on like that of a banker, although he is a preacher and still in school. W. J. Burket, one of our Juniors, who has dropped out to teach a year sought the privilege of signing a bond for \$50. Many others had already sent in liberal subscriptions but their names have been previously given. Oh, that Mississippi were choked full of Baptists who would solicit the privilege of doing their part in noble movements like this.

Since writing last I have visited 2 country churches, Bethesda, and Chapel Hill, both in Hinds County. At Bethesda, where the hustling J. P. Harrington is pastor, I received subscriptions for \$200 from members of the church, with several other subscriptions from visiting brethren. At Chapel Hill I received subscriptions for \$193.50 from members of that church and in addition a \$5 subscription from a member of Salem church and a \$50 subscrip-

THE BAPTIST

September 7,

tion from the noble, self-sacrificing pastor, Rev. C. L. Lewis, of Raymond, whom Captain Ratliff is always speaking of as a man who brings things to pass in every pasture that he accepts.

Of course the quarantines are forcing me to stay at home, except as I occasionally get out to a country church. The campaign will open up in earnest a little later. I am finding abundant work to do at my desk and if I am not earning every dollar of my daily wages I am working as hard as the man who does earn it. A little later the campaign will open up in earnest and I hope to find 10,000 loyal souls who will "rally to the banner."

Hopefully,

W. T. LOWREY.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

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Bro. W. W. Gaines, who is the B. Y. P. U. Editor of Georgia, is a candidate for the City Council of Atlanta. We know the Atlanta Council needs men like Mr. Gaines, especially when a drunken mayor is at the head of affairs. We hope for Bro. Gaines' peace of mind, however, that if he is elected, he will find it more pleasant than seats on some other city councils.

Bro. J. S. Riser writes that a Union will be organized at Palestine Church, Hinds County on Sunday, Sept. 3rd. We hope to have an account of the organization for the readers of THE BAPTIST.

Bro. Harry Watts, who is a leading spirit in the Winona Union, is one of the leading travelling men in the State. He had headquarters for several weeks in Jackson, this month, and we were so fortunate as to meet him on several occasions.

"Christian Culture Day" is an established institution in the work of the Baptist Young People's Union of America, and September is the month in which the day is suggested to the churches. In former years the second and third were chosen. Some churches have found it more convenient to use the last Sunday in the month. The purpose of the "Day" is to sug-

gest to the churches the value of Bible and missionary study, with special reference to the courses outlined in the "C. C. C's." This year the program prepared is quite elaborate, containing an order of service for the day; a sample missionary study, a junior study, and the first study in the Sacred Literature Course for 1905-6. This is the special six months' course beginning with October. The theme is, "Twenty-Six Days in the Life of Jesus."

The studies are prepared by the Rev. J. S. Kirtley, D. D., pastor of the First Baptist Church of Elgin, Ill. Dr. Kirtley has done very excellent work in the present series, which promises to be the best series of all. The programs for Christian Culture Day will be sent to any pastor or leader on receipt of a postal card request, sent to headquarters, 324 Dearborn Street, Chicago, Ill.

Recently Dr. Alexander Maclaren, the foremost Baptist preacher in the world said: "If I were a younger man, I would devote a portion of my time to teaching Baptist history and principles to our young people." And this we must do, teach our young people through our literature, or we shall lose the psychic power of our denominational conviction and the robust Baptist faith and pride.

It is not too early to be planning for Christian Culture Sunday. A sermon on Bible study, followed by private work by the pastor or some of the young people will usually result in a good class for the winter's study period. We feel sure that any church will be benefited in more ways than can be recounted here by such a work.—Argus.

Some of the Blessed Results of the Gospel.

(O send out thy light and thy truth.—Ps. 43:3.)

The gospel provides for the destruction of violence and wrong in the structure and relations of governments and society, and the administration and management of their laws and interests. These—the wrong and violence of government—shall be destroyed; partly by the mild and bloodless triumphs of the gospel and partly by the just judgments of heaven. The gospel penetrating everywhere, as indicated by the finger of prophecy, shall silently but securely operate its distinct functions of renovation; and in the instance of the incurably obdurate, Messiah will grasp un pitying vengeance with both his hands, and blight with final curse the agents and instruments of the one and the other. In failure of the means provided by Christianity to accomplish the divine purpose in the destruction of these evils, they will meet the retribution they have challenged, in the revolt of determined millions, rising and uniting in the avengement of injured right, resistless as the career of the tempest or angry swell of ocean—the antagonism of advertised agencies thus uniting to bring about the same results.

War and blood-shed, too, as applied to nations—the ends and objects, whether

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of legalized or predatory slaughter—shall be superseded by the realization of the hymn of Bethlehem—On earth, peace, good will toward men." The moral wrong of war, applies only to the individuals and nations provoking the result, and not to all who may be engaged in it or involved in its consequences. Aggression, without good and sufficient reason, gives the moral evil of war. As certainly as Christianity is true, so certainly there will be a period, in the world's history, when the glory of a man or nation shall not consist in the widows, orphans and dependent sufferers, doomed to tears and penury, want and woe, by the butcheries of this absurdly fashionable science.

A science, the eulogium of which is written in blood and published in groans—at once the scourge of God and the calamity of nations—and such an obvious accursed barrier to the influence of the gospel, that Christianity unless the lips of heaven have deceived us, can never become the religion of the world, until foul stain, the damning blot, is wiped from the calendar of time. The gospel steadily aims at the extermination of this splendid vice of nations—this gilded curse of human kind—and will thus, by a single achievement—extinguish full one half of the world's reputed glory. Oh that the hands and hearts of every child of God we engaged in sending out the gospel light.

J. J. WALKER.

Cedar Grove.

After spending three weeks in protracted meetings with churches in Rankin and Hinds counties, I began a meeting last Sunday with my church at Cedar Grove, about five miles from Columbia. Owing to quarantine regulations we were enabled to secure the services of Bro. M. O. Patterson for one sermon each at Cedar Grove and Columbia. Aside from this one sermon, the pastor did all of the preaching in the meeting. All things considered the brethren say it was one of their best meetings.

We had twenty-one accessions, five by letter and sixteen for baptism. We raised a little more than \$90.00 in cash and subscriptions for the different mission causes and we feel that there was a quickening of the spiritual pulse on the part of God's people. We praise God and take courage.

BRYAN SIMMONS.

Columbia, Aug., 26, 1905.

Time For Mission Collections.

It has been manifest to the most casual observer that largely our mission collections are taken in the first half of the year. Indeed the receipts show that the time is much less than this for four months including March, April, May and June with a week in July immediately preceding the Convention are the real harvest for missions. Now if we take in consideration the fact that in these months a large number of meetings are held in our own churches, and that the pay for the pastors'

helpers in these meetings is also provided, it does seem that we over-crowd these months. If we could divide the time more evenly it is possible that more would be raised for all these objects, and yet so well established is the custom that I dare say it will be difficult to do otherwise. If pastors would move together however I am persuaded that it would be more easily accomplished than now appears. There are some objections to putting one mission collection in the fall, for already November is pre-empted by the Orphanage. Ministerial Education needs always some money to begin the session on, and Sustentation and the Womans' Christmas offering to North China, with the special appeals now on for the Margaret Home, and Woman's Training School and the sending of boxes to frontier missionaries fill up these months. Then there is the lack of mission zeal comparatively to be taken account of and the fact that most of our pastors are taking vacation in the hot months, and with all these interferences it will be extremely difficult to effect a change for the better.

Some of the churches have been changing this year and on this account have dropped out one year entirely in some department of work, as is seen in some blank spaces in receipt columns. At Winona a change of Home Missions to the fall was effected, and so there is nothing reported for that department of work from the church. These exchanges have effected seriously our State Mission receipts this year in some of the churches. In closing let me urge that especial regard be had in making appointments to the months of July, August and September. These are the hot months. Congregations are small, many of the people are gone away; pastors are taking vacations, the money season has gone, even if we had the people, and the people who go to church are more or less lethargic.

A. V. ROWE.

L. G. Jordan, D. D., Secretary of the Foreign Mission Board of Negro National Baptist Convention, says the growth of Negro Baptists has been remarkable. "They have multiplied at the rate of 6,000 a year. Twenty five years ago 112 delegates met to organize the Convention, and \$317.06 was raised for all objects. Last year, after twenty-four years, 3,000 delegates reported \$112,414.13 for missionary and educational workers besides the \$150,000 expended by the States for education and Home Missions. They have in South Africa and Natal forty-five missionaries and native helpers, 158 churches and stations, with 5,500 members and one academy. In British East Central Africa they have three missionaries, and a membership of 105; in West Africa, six missionaries in twenty churches, with a membership of 1,400. About five years ago the Board began work in South America, and have five workers, nine churches and 800 members. Gratified with this success, they employed three native preachers in the West Indies, and now have eleven stations and a membership of 500.

STATEMENT

SHOWING THE CONDITION OF THE

Bank of Clinton,

of Clinton, Miss., on August 26, 1905.

Published by direction of Chapter IV of Annotated Code of 1892.

RESOURCES.

Loans and discounts on personal endorsements, real estate, or collateral securities	\$ 15,342 31
Banking house and other real estate	5,467 50
Furniture and fixtures	1,417 75
Expenses	1,151 69
Sight exchange	3,471 64
Cash on hand	1,569 12

Total \$ 28,410 01

LIABILITIES.

Capital paid in	\$ 15,000 00
Undivided profits	700 73
Individual deposits subject to check	10,058 98
Bills payable	2,650 30

Total \$ 28,410 01

Of the above amount of loans and discounts: To officers of the bank \$ 2,700 00 To directors of the bank \$ 2,415 00 To stockholders of the bank \$ 4,375 00

I, E. F. ANDERSON, Cashier of the Bank of Clinton, of Clinton, Miss., do hereby certify that the foregoing is a true, full and exact statement of the assets and liabilities of said bank on the day and date named therein, as shown by the books of same.

E. F. ANDERSON, Cashier.

Sworn to and subscribed before me, a mayor and ex-officio Justice of the peace in the county of Hinds, State of Mississippi, this, the 3rd day of August, 1905.

J. W. PROVINE, Mayor and Ex-Off. J. P.

Examined and found correct.

T. M. HENRY, Auditor.

This 1st day of September, 1905.

Lauderdale County Association.

Meets October 6th, with Salem Church four miles from Kewanee, on the A. G. S. Railroad. Those going by rail, should leave Meridian at 6:40 Friday morning, and get off at Kewanee. Be sure to write to Eld J. D. Cook, Meridian, Miss., by Sept. 20th, so that he can arrange for transportation from the R. R. when the church meets in conference on the 23rd. Those who possibly can should go by private conveyance, as most of the membership live several miles from the church, and few are prepared to carry more than their families.

CHAS. G. ELLIOTT,

Moderator of the Lauderdale Co. Asso., Meridian, Miss., Sept. 1st. 1905.

The Zionist Congress, in session at Basle, Switzerland, July 30, decided by a large majority not to accept Great Britain's offer of a tract of land in East Africa for the formation of a colony, and consequently affirmed that it should be established in the Jewish fatherland, Palestine, or in that vicinity, and voted an annual 13,000 subsidy for the maintenance of the Palestine commission. The Congress thanked Great Britain for the tender of territory and expressed the hope that she would continue her aid in the solution of the Jewish question. The socialists in the congress held a meeting on the next day and protested against their treatment in the general meeting, expressed their disagreement with the decision adopted by the congress and decided to form a special organization with the view of taking over the territory offered the congress.

THE HOME.

If We Knew.

If we knew what forms were fainting
For the shades that we should bring;
If we knew what lips were parching
For the water we should bring,
We would haste with eager footsteps,
We would work with willing hands
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew what lives were darkened
By some thoughtless word of ours,
Which is ever lain among them,
Like the frost among the flowers,
Oh! with what sincere repentings—
With what anguish of regret,
While our eyes were overflowing
We would say, "Forgive! Forget!"

If we knew! Alas! and do we
Ever cease to seek to know
Whether better herbs or roses
In our neighbor's garden grow?
God, forgive us, lest hereafter
Our heads break to hear Him say,
"Careless child I never knew you—
From my presence flee away."

If we knew when friends around us
Closely pressed to say "Good-bye,"
Which among the lips that kissed us
First would 'neath the daisies lie,
We would clasp our arms around them,
Looking in them through our tears,
Tender words of love eternal
We would whisper in their ears.—G. E. Kepple.

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting or be a church officer or a preacher, he can be a good boy in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell like a real boy. But in all he ought to be free from vulgarity and profanity. He ought not to use tobacco in any form, and should have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, and generous. He ought to take the part of small boys, against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—Selected.

A Boy's Composition on Hornets.

A hornet is the smartest bug that flies anywhere. He comes when he pleases, and goes when he gets ready. One way a hornet shows his smartness is by attending to his own business, and making everything which interferes with him wish they had done the same thing.

When a hornet stings a fellow he knows it and never stops talking about it as long as his friend will listen to him.

One day a hornet stung pa (my pa is a

preacher) on the nose, and he did not do any pastoral visiting for a month without talking about that hornet.

Another way a hornet shows his smartness is not by procrastinating. If he has any business with you he will attend to it at once, and then leave you to think it over yourself. He don't do like the mosquito, who comes fooling around for half an hour singing "Cousin, Cousin," and then when he has bled you all he can, dash away yelling, "No kin." A hornet never bleeds you; but if he sticks you, you will go off on a swell.

I don't know anything more about hornets only that Josh Billings says: A hornet is a inflammable (Josh was a poor speller) buzzer, sudden in his impressions, and rather hasty in his conclusions, or end"—Epworth Herald.

How to Sweeten Life.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every-day trials of life, the little perplexities and annoyances, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the school-room, the lonely attic, the evening ramble. It should sweeten all the moments, and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart; and all may have and enjoy it.—Ram's Horn.

Obedience.

This is the watchword of Evan Roberts, whom God is so signally using in Wales. Obedience is man's part in God's work.

Those who say that man has naught to do in bringing about a revival make precisely the mistake that the anti-mission people make, who say that since salvation is of God alone what have men to do with it?

Those who tell us to pray for revival and do nothing more are making a blunder, we fear, a costly blunder.

We abhor the "put-up job" revivals as much as anyone; and we value the reaction against them. But now the danger is that we shall swing too far in the opposite direction.

But what can men do?

They can pray.

They can seek to restore Christ to His place in their lives.

They can encourage one another.

They can make confession and reparation.

They can seek the lost.

They can bear witness to Jesus Christ. Proceed to do these things, and revival will have commenced. Wait for God to make you do these things, and it will never commence.

New Salem Church.

As I never see anything in your paper from this part of the Lord's vineyard I thought perhaps a few words from us might interest some. We have again succeeded in getting a pastor. Bro. Reese moved in our midst from Napoleon, Miss., and took charge of three churches, New Salem and Border Springs in Lowndes County and Centerhill in Monroe County.

Our church has been divided up and doing almost nothing for sometime, and for about seven months without even a pastor, but thanks to the Lord for His blessings and one faithful old deacon during that time that managed to keep the church from being wrecked altogether.

My earnest and daily prayer for our new pastor is for the Lord to take such firm hold on him and show unto him the needs of the church, and then give him such faith, courage and boldness with his spirit to guide him in speaking of these needs, before he finds out who these grumblers are and what they are doing that they may be struck dumb, and so dumb that they may never be able to speak again until they are willing to change their way of speaking.

Our pastor preached us a sermon in April from the third chapter of Malachi showing us the duty of paying the tenth to the Lord, and showed us that we had been starving our pastors and robbing the Lord which was the reason our church was in the fix it is. I don't know what others thought of it, but I certainly thank the Lord I was ever permitted to hear it, for it showed me what I had been doing and I am determined to try to do my duty no matter what it may cost, that I may return unto the Lord, then he will surely return unto me. Now, brothers, and sisters, of the church, Bro. Reese is here in our midst and has made a great sacrifice to tear up and move three-hundred miles to be with us. Let us not see him suffer for things that we can supply.

We are all or nearly all farmers; if we have not money, let us as we gather our crops save out the tenth and take to him, when we kill our meat and have sausage, lard and hams remember him then.

Sisters, you too have a work here, as your chickens get ripe and you begin to pull them for your nice Sunday dinners and enjoy seeing the little ones pull the meat off the "drumsticks" remember that he too has a wife and little ones that would enjoy it too; or if you are going to sell them and have a little cash you delight to call your own without going to husband for it, remember him there before you sell so many you will think you have none to spare. As you can your fruit, make jelly, preserves and pickles set aside the tenth.

Dear girls, you too have an interest here, or do I hear you say, "Oh the chickens and canned fruit are mamma's." Now listen! when you want a nice dinner for a Sunday singing or for that "special friend" on Sunday, and think fried chicken, cake and fruit so nice to have don't you have something to say about who they belong to then? I think you do and won't mamma give them to you just as quick for the pastor as for these friends? Just try her and see.

Little boys, do you think you are too young to help pay the pastor? If your name is on the church roll you are not. When the Lord pardoned your sins and made you happy he had a work for you to do, or he would have taken you out of this sinful world right then, so go to him in earnest prayer and ask him to show you what it is, he doesn't have any use for idlers and drones in the church. Your pastor needs a load of stovewood now and then, some rainy day when papa does not have you too busy, cut and split that load of wood and take it to him. O, I hear you say, "Oh the pastor has boys as large as I am that can get his wood as good as I can; that is none of my business." Dear little boys, don't let the devil cheat you out of a blessing with any such arguments, if getting that load of wood is all you can do, no matter how many boys the pastor has, that will not excuse you and he will appreciate it and God will bless you just as much for getting it as if you were the only boy there was in the world to get it.

Now if we do all of these things and it is all we can do, Bro. Reese will not starve, but I think if when we sell our cotton in the fall we set apart one tenth of that, and divide it with the pastor, orphans' home, home and foreign missions and all the religious objects fostered by the church, the Lord will so abundantly bless the other nine tenths we will never miss it.

Brothers, sisters, boys and girls let's try it one year and "prove the Lord" as Malachi tells us to do, and see if he will not "open the windows of Heaven and pour us out a blessing that there shall not be room enough to receive it."

Do you not know that every care taken off the pastor's shoulders in this way only gives him more time to study God's Word and hold communion with the Lord, and make our pastor stronger and better able to feed our souls. He can no more be a good pastor with so many cares on his shoulders that he hardly has time to think of his pastorate than you can make a good farmer with so many other cares on your shoulders you hardly have time to think of your farm.

A READER.

"Attaining Unto the Resurrection."

I ever feel a delicacy in crossing swords with esteemed, Christian editors. They make fewer blunders than their contributors. Yet, "Homer sometimes nods."

I object to the sentence: "Resurrection here is an emphatic word, and is not used

elsewhere in the New Testament." Indefinite. I suppose not used in the same sense is meant. Then all falls into harmony till this sentence occurs: "This resurrection is not an instantaneous act, but a progressive (?) work—a resurrection, a separation further and further from the dead every day," etc. As Paul was looking forward to the resurrection of the just, the redeemed, he pressed on in the service of Christ that "I may attain to the resurrection from (among) the dead;" which relates to the righteous and not the wicked. Paul was looking to the same end as expressed in Heb. 11:35, where it is said the tormented did not accept deliverance, "that they might obtain a better resurrection." This "better resurrection" will occur "In a moment, in the twinkling of an eye; at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52.

If there is such a resurrection as a "progressive work," I find no hint of it in Revelation. Progress in the Christian life and resurrection are two things and very different. In Phil. 3:11, Paul desired to so live that he should "be recompensed at the resurrection of the just." Luke 14:14. The worthy are called "the children of God; being the children of the resurrection." Luke 20:35,36. As clear as the noonday sun, the Bible sets forth the resurrection of the righteous, separate and distinct from the wicked. Please read the following Scriptures: 1 Cor. 15:23, 1 Thess. 4:13, 17, Rev. 20:4,6. If you put these words of the Lord together and let them mean what they say, you have a first resurrection of the righteous, separated from that of the wicked the thousand, millennial years. Read C. H. Spurgeon's sermon on "First Resurrection;" Vol. 7, 22 discourse.

Fraternally,

A. P. COPELAND.

Magnolia.

I baptized five last Sunday as the result of our meeting. Pastor Solomon from McComb did the preaching. There were several hindrances, such as bad weather, sickness, etc., but the meeting on the whole was uplifting. Solomon is a great soul winner. Somebody joins his home church nearly every service. Hope you and yours are all well.

Your brother in the Lord Jesus,
J. E. THIGPEN.

Resolutions of Belzoni Baptist Church.

WHEREAS, Our beloved pastor, Bro. R. D. Maum, has after twenty months of service with us, felt that he was directed by the Holy Spirit to work in another part of our Master's vineyard and has tendered his resignation and urged its acceptance, and,

WHEREAS, Bro. Maum, by his stainless Christian character, his untiring energy, and zealous work for this church has endeared himself to us and built up the church in all its branches and strengthened

every function of its usefulness, therefore, be it

Resolved, That we tender to him our heart-felt thanks and appreciation for his wise counsel and faithful leadership in our Master's work, bidding him God-speed in his new field.

Resolved, That Sister Maum, his wife, won the love and respect of all who know her and by her sweet Christian spirit and devotion to the cause of Christ has been truly a help-mate to our pastor and to us. That we commend Bro. and Sister Maum and their high standard of Christian life, and their loyal devotion to the cause of Christ to all Christians everywhere.

J. A. WADLINGTON,
ELLA BAPTIST,
MRS. R. F. LANGSTON.
Committee.

Thomas H. Sprague, representing the Baptist young people of Philadelphia, in Cuba, writes: "Since 1896, sixteen churches have been organized with a membership of over 350. There are 13 houses of worship, and 32 preaching points, besides main centers of work. There were over 1,300 baptisms for the year ending in March.

Missionary A. B. Rudd, writing from Porto Rico says that there were 7,000 members gathered into the different evangelical churches during six years of missionary labor, 81 native workers, 294 preaching stations, 73 organized churches, 18 houses of worship. Our Baptist work has received many marks of divine favor. They are now in a season of church building, four houses of worship being constructed in Rio Piedras, Cayey, Coamo, and Yanco, each to cost between five and six thousand dollars.

Rev. Howard H. Clouse is highly pleased with the work in Kiowa. The people are spiritual. They have no theatres, card parties or dances to attend. Church services mean much to them, and religion occupies a large place in their lives. They hate the liquor traffic and all its embodiments. No member of his church has an income of over \$1,000 a year, and yet last year they gave \$1,064.40 for home expenses and missionary work. They work for the salvation of the lost.

Curious are the happenings in missionary work in Japan. A missionary of the C. M. S. had gained permission to give a lantern lecture to wounded soldiers. When he reached the place provided by the officers for the meeting he found it was a Buddhist temple. There at one side of the high altar and under the shadow of Buddha he stood and preached Christ to a most attentive audience. The missionary had to tramp that night seven miles in the rain to reach his home, but his heart was light, for joy of having had the privilege of that talk to the friendly soldiers.—Baptist Courier.

THE BAPTIST.

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T. J. BAILLEY, EDITOR AND MANAGER.

H. F. SPEER, S. ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop it in a box. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

The Individual Communion Cup Again.

The strictures of Brother Morris, unknown to the writer, and of Deacon Plant, venerable and highly esteemed, of the article on the individual cup in the communion service deserve consideration. The article was written upon request for the experience of the pastor and congregation in its adoption and use, and not to urge any church to follow their example.

"What authority has the writer for this new mode?" None whatever. He can find no expression of Christ's will about it. Exactly how the wine was "divided among" those present at the institution of the supper, whether through one cup or many, is not revealed, and is not essential to the valid and proper observance of the memorial feast. Christ said, "This do"—eat the broken bread and drink the divided wine—and do it "in remembrance of me." This is essential; other things are incidental.

"Is not the individual cup inconsistent with the spirit of unity which our Lord intended to set forth?" Is it not set down in so many words that Christ "took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it.'" It is a well known fact that italicized words in our version have no corresponding words in the original and are not therefore translations, but only interpretations. The exact reading is, "he took the cup, and gave thanks, and gave to them." Gave what? Evidently not one cup, but one element—wine—and said, "drink ye all of it,"—the wine, and not, "drink ye all out of it"—the one cup. When our Lord said: "This cup is the New Testament in my blood," surely he did not refer to the vessel holding it, but to the wine in the cup, and meant, "the wine is a symbol of the new covenant ratified by the shedding of

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my blood." The unity, the one body, was expressed in one loaf and one liquid element, if not also the one vessel containing it; the diversity, the many members of the one body, was set forth in breaking the one loaf into many pieces and in "dividing among" them the wine, I believe in the cups used at the immediately preceding passover meal.

"If the disciples of Christ cannot sup after one another there cannot be much love among them one for another." Jesus said, "This do in remembrance of me." Brotherly love is to be manifested, "the disciple whom Jesus loved" said, by Christian beneficence.—1 John 3:17.

"The individual communion cup is contrary to Baptist usage." Brother Morris says that the disciples of Jesus "have all drank from the same cup nearly 2,000 years." Deacon Plant has "been a member of the (he means a) Baptist church about seventy years," and has never "heard of this new plan until recently." Teaching is not false because it is new, nor true because it is old. The fact is that there is no established and uniform custom among Baptists. Did Brother Plant ever know a church in which only one cup was used in dividing the wine among the communicants? Small churches generally use two cups, and large ones as many as suits their convenience. If we may use two or more, why not one for each participant?

This is only a question of interpretation, preference and decorum. Churches will and should do as they please. No custom should interfere with the fellowship of the churches, or with that of the members of any church. This writer does not care to say anything more on this subject.

H. F. S.

The envoys of Russia and Japan under repeated instructions from the Czar and the Mikado and through the wise and persistent mediation of President Roosevelt, have agreed on terms of peace. The press dispatches say that "Japan, with a magnanimity worthy of her heroic achievements in the war, met the Czar's ultimatum by abandoning her demands, not only for reimbursement for the cost of the war, but for the repurchase of the northern half of the island of Saghalien, while Russia agreed on her part to the division of the island."

Berlin has expressed the general opinion among the nations of the issue: "Japan has won a great moral victory, Russia a great diplomatic one, and President Roosevelt has become the first figure in international statesmanship."

Our president stands before the world as one of its wisest, most resourceful politicians of the day. He has honored our nation, and glorified him whom he serves, and who said: "Blessed are the peacemakers, for they shall be called the children of God." As a compliment to the president for his initiative and for his bringing the conference to a successful issue it is proposed that the signing of the treaty take place at his summer residence and be

known as the "Treaty of Sagamore Hill."

M. Witte is elated at his diplomatic victory. He regards it as a "triumph of the first magnitude." He declared that he did not "dream of such a victory." It is true that "we had our Liao Yangs and Mukdens on land and our Tsushimas on sea, but the Japanese have their Ports-mouth."

Yes, Japan did gain a great moral victory. The Mikado said, "For the sake of humanity and civilization, as we believe in the interest of both countries and the world, we have made peace." But Japan is not wanting in statesmanship. The Mikado is a seer. Russia may claim a diplomatic victory, but Japan is confident that "upon calm consideration the world will applaud her course."

Japan had attained the objects of the war, and to have continued the sacrifice of blood and treasure she would have set before her a new object—"that of obtaining money from Russia to defray the expenses of the war." The internal conditions of Russia had to be considered. Japan's success might have made it impossible to secure indemnity; and to obtain it the victor would be compelled to hold the vanquished by the throat. Japan accepted the only way to peace. We hope the terms may be so arranged as to secure effective and abiding peace; in other words, that they may be founded on justice.

Jesus turned water into wine by silently willing it. That was a miracle. The wine in the Lord's Supper, it is claimed, is miraculously changed in its consecration into the blood of our Lord. The disciples and the other guests at the marriage in Cana did not know how that miracle was performed, but they did not deny the reality of the change. Men do not know, and never attempt to explain the mystery of the conversion of the wine in the sacrament into the blood of Christ, but they should not deny the fact.

This argument and application appear to be plausible, but the plausibility is only seeming. The miracle performed by Jesus was a "sign," that by which something is shown, made known. The Apostle says: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." He did not explain, the people did not know and could not tell, how the water was turned into wine; but the fact, the sign, was submitted to the test of one of the human senses—"the ruler of the feast tasted the water that was made wine." He could not tell how the miracle had been performed, but he could testify to the fact, because he was competent to pass judgment on the sign. Can the miraculous in priestly manipulation stand under such a test? Does not the wine after its consecration look and taste like wine, and have the same effect? Has any communicant, on the ground of his own experience, ever testified to this miraculous change?

MISCELLANEA.

The Cumberland Presbyterian Church has established a theological institution at West Point, Miss.

Miss Roosevelt has accepted the invitation of the Empress Dowager of China to visit her.

Five Methodist denominations in England—the Primitive, New Connexion, United Free, Wesleyan and Bible Christian—have voted to unite in one.

Since the beginning of the war in Manchuria the American Bible Society has distributed 300,000 Bibles among Japanese and Russian soldiers.

Rev. A. C. Dixon is now preaching in the Spurgeon Metropolitan Tabernacle, the pastor, Thomas Spurgeon, son of the great preacher, being absent on his summer vacation.

Secretary of the Navy Bonaparte and Governors Folk of Missouri and La Flette of Wisconsin will take part in the coming campaign for municipal reform in Philadelphia.

As France's attitude toward the Roman Catholic Church makes a change necessary in the protection of her interests in China, the Pope is said to be negotiating with the Chinese and Japanese Government for the appointment of nuncios.

The Poly-chrome Bible which claims to indicate by different colors the sources of the composite parts of the Old Testament may not be completed. When Prof. Geo. P. Fisher saw a copy of this Bible, he remarked: "These colors will fail."

Let the friends of Hillman College note the change of opening, from September 6th, to October 4th. See large advertisement of this splendid old institution in another column.

Millsaps College has, on account of yellow fever at several places, postponed its opening until Wednesday Oct. 4th, the same day on which Mississippi College, Hillman College and Blue Mountain College open.

The card of thanks appearing in our issue of August 24th, signed D. K. Finley, should have been printed D. R. Hooker.

The correspondents of Rev. J. F. Mitchell will bear in mind that his post-office is not now at Houston, but Dancy, Miss.

Rev. J. F. Mitchell has just closed a good meeting at Hohenlinden in which there were 13 additions, 5 by baptism and 8 by letter.

Rev. R. A. Kimbrough writes of the West Judson association, that it was a most excellent meeting, largely attended and the mission and revival spirit running high—two conversions during association.

Preachers and Churches.

Evangelist T. T. Martin will spend several months with pastors in Oklahoma.

Dr. A. C. Cree, late pastor in Louisville, will not go to Williamston, S. C., and has accepted the pastorate of Edgefield Church, Nashville.

Quarantine regulations have compelled Field Secretary Leavell to cancel a number

of his engagements for lectures on Sunday-school Work in West Tennessee.

Pastor G. E. Jenkins recently had Rev. J. P. Harrington in a meeting with him at Shady Grove church, near Summit, in which there were 30 additions by baptism.

A Baptist Woman's Missionary Training School, with Rev. W. A. Hamlett as chairman of the faculty, will begin its first session in Dallas, Texas, October 4.

Professor H. C. Irby, who has been teaching about 30 years in the Southwestern University, will spend the winter in Florida to build up his impaired health.

Rev. I. A. Hailey assisted pastor T. J. Moore in a meeting at Ebenezer in which there were 5 additions to the church by letter and 16 by baptism.

The Baptist and Reflector says that Dr. A. J. Holt has resigned the presidency of the Tennessee Female College at Fountain City and will become pastor of the Third Church, Knoxville.

Rev. J. A. Lee, of Wesson has bought a home in Clinton and will move his family to that town early in the fall that his children may have advantages of Mississippi and Hillman Colleges.

Rev. I. N. Johannan, sent out by gospel missionaries of Southern Baptists, had reached Tiffl's, Russia, July 29, and on the Monday following expected to leave for Tabriz, Persia, his field of labor.

The Baptist Advance says that since L. S. Foster, founder and superintendent for a long time of our Orphanage, became pastor of the Second Baptist Church at Hot Springs, the membership has doubled.

Rev. W. F. Yarborough, First Church, Jackson, spent one-half of his month's rest in preaching in Leake County, and the other half with his family in the girlhood-home of the better-half.

Rev. W. B. Kendall of Terrell, Texas, has held a nine week's tent meeting in which there were 200 conversion to Christ, 176 of whom were added to the church of which he is pastor.

The National Negro Baptist Convention with a constituency of about 2,000,000 will meet in Chicago Oct. 2, instead of Sept. 13, the appointed time. Rev. E. C. Morris, D. D., of Helena, Arkansas, is president.

First Church of Memphis has sold its building to the county, which will build a court house on the site, and expects to begin immediately the erection of a new house of worship in a more desirable location.

Rev. G. B. Rogers, reared in our State and educated at Mississippi College, now of Waco, Texas, who has been nigh unto death for many weeks, has regained his health and entered the missionary department of the American Baptist Publication Society in that State.

Pastor B. A. McCullough reports that with the instructive preaching and earnest appeal of Rev. W. P. Price, Hebron Church,

Yazoo Co., had a general deepening of spiritual life and received 15 members by baptism in a meeting during the last week in August.

Pastor Thames of Macon, has recently assisted in three meetings, in which there were 20 conversions to Christ. God took from the parents unto himself the only child—a beautiful boy. They trustfully acquiesce, but the trial is heavy. The little one has fulfilled his mission. Heaven is more real today than ever, and its attractions stronger.

When our associations do meet the churches should send their best members to the meetings. They will be specially needed this year. The messengers appointed should go, get there on time, be in every meeting, and stay to the end. These meetings offer great opportunities for doing good. Our best business men should attend them, and carry into them their best business methods.

Roman Catholics hold and teach that the Virgin Mary, having been born and having lived without sin, was not subject to the death of an ordinary mortal, and that her body was assumed or translated into heaven. In commemoration of this dogma, the feast of the Assumption is celebrated in Catholic churches on the 15th of August. Mary herself, it seems from the New Testament, was not conscious of this immaculate birth and sinless life. In the Magnificat (Luke 1:46-55) she takes her place among sinners and magnifies God's mercy, that is, His goodness to the guilty. Neither Jesus nor His Apostles taught any such doctrine. Indeed, at the marriage in Cana of Galilee when many suggested that he should interpose to relieve the embarrassment caused by the failure of wine in the feast he taught that there was wide difference between them. While the words, "Woman, what have I to do with thee?" do not express disrespect, they do teach that Jesus and Mary were widely separated in character and life. The literal translation is, "What is there to me and to thee?" That is, "What is there in common between us?" We honor the Virgin Mary, and with all generations call her blessed, most highly favored, among women; but we cannot accord unto her that which neither she, nor Christ, nor the inspired writers claimed for her—immaculate birth, sinless life, and mediation between men and our Lord.

Sometimes as we have seen it some brethren have taken "the bit between their teeth" and run away with a good enterprise, when the considerate consensus of the many had provided wisely on the line of a conservatism. This illustrates a fact worth heeding, and that is that enthusiasm is far less trustworthy than earnestness. The one is a large blaze of straw, while the other is a fire of hickory and oak. The sequel inevitably brings out the fruit. Prodigious and painful effort is often required to prevent a disaster, and the result is more discouragement than advancement, and hindrance than help.

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

September 1905.

Subject: Heralds of the Cross in Home Lands.

1. A beautiful message: I Cor., 15:58. What joy to know that nothing done for God is in vain, but the smallest service abideth forever! What encouragement that in Christ's earthly ministry there were so many "little things!"
2. Hymn: "I gave My life for thee."
3. Prayer: That the power of the cross, the fullness of God's love may take possession of all present.
4. Blackboard talk: See diagram.
5. Home Mission Heralds: 718 were supported in whole or in part last year through the Home Board. These baptized 10,551, paid 174,751 visits, organized 539 Sunday-schools and received as total church additions 20,570.
6. Seed thou hit: "The longer the lever, the more power." Is there anywhere such a lever as prayer, reaching from earth to heaven? Pray for those on frontier fields, in mountain sections, and throughout our South-land and Cuba enduring "all things" for Christ's sake.
7. Short talks on Paul as a Great Missionary Example (a) His call (b) His Methods; (c) The Secret of His Success.
8. Some Reasons for maintaining Home Missions (See September Home Field.)
9. Leaflet: "Lengthen Cords and Strengthen Stakes," as Applied to Mountain Schools, by Annie W. Armstrong.
10. A Basket of Summer Fruits: Members in turn giving some one thing observed, experienced, read, or heard during the summer months in connection with Home Missions, showing needs or encouragements.

The Topic For September—"Heralds of the Cross in Home Lands."

Dr. A. J. Gordon speaks thus of that consecrated Christian worker David Brainard. "In passing through Northampton I went into the old cemetery, swept off the snow that lay on the top of the slab and I read these simple words: Sacred to the memory of David Brainard, the faithful and devoted missionary the Susquehanna Delaware, Stockbridge Indians of America, who died in this town, aged thirty-two years, October 8, 1747.

David Brainard was a man of prayer. For a long time he was not able to speak to the Indians for he knew not their tongue—

But he could pray and he sometimes spent the whole day in prayer to God, that the power of the Divine Spirit might come upon these benighted sons of the forest. Once he spoke through a drunken interpreter and scores of people were influenced by the sermon. William Carey read of Brainard's holy life and consuming zeal for the salvation of men, and he went to India. Henry Marlyn read his life, and was moved by it to a like course of consecration.

Roger Williams went forth alone without aid from man in 1861 to labor among the Indians of North America. He says of himself "God was pleased to give me a faithful patient spirit; to lodge with them in their filthy smoking holes, even while I lived at Plymouth and Salem to gain their tongue." John Elliott called "the apostle to the Indians," began his work thirteen years after. His long life of service for the Indians resulted in over one thousand conversions and in the translation of their Bible. Edward Everett said of him: "The history of the Christian church does not contain an example of resolute untiring, successful labor superior."

Two Frontier Homes.

VISITED BY THE WRITER.

Another home is located in a town of about five thousand inhabitants, where one year ago, there was not a single house. There is no Baptist Church, and our host is the only Baptist missionary in the whole country. He is an uneducated man. We were told that he had had but three months schooling, having run away from home because of his father's second marriage. He became a cow boy, and later in life, after becoming a follower of Christ, there had been few opportunities for the study and culture which are generally regarded as essentials to effective preaching of the gospel. In view of such facts, some might consider it out of the question for him to receive a large salary. But here again we find another striking illustration of sacrifice, and in connection with it, a touching story of a woman's struggle with temptation. Before marriage his wife had been greatly interested in missions, and when asked to share the life of a frontier missionary, she believed God was leading, and gladly looked forward to greater opportunities than those of the home church. In the course of time

the opportunities came, and with them, hardships to which she was not accustomed. But the little woman endured them bravely, and few comprehended all the suffering involved in the various services she rendered. Their efforts were crowned with success; the church became self-supporting, and the women organized a Missionary Society that they might be more useful in advancing this work.

Others were feeling the need of just such a worker. Two letters came to the little home. One from a church in a large State, offering him \$1,600.00 a year. The other was a call to enter another frontier field, and take up again upon again the difficult pioneer work. The husband was not at home and as his wife compared the two letters, memories of what had been and pictures of what might be, formed a striking contrast. She recalled the lonely hours; the time when night after night she had slept out of doors in the wagon; the meetings under brush arbors; the days when they had keenly felt the pangs of hunger; the winter when the children had gone barefooted in the snow; and the Tempter suggested that she destroy this letter and upon his return, both letters were handed the husband.

As a result, we found them in this new settlement, doing all in their power to win souls, and strengthen the work of the Southern Baptists. Their greatest need was a church building and we were told this must be had at any cost. The question was asked: Could the Home Mission Board loan the Fund? As Corresponding Secretary of Woman's Missionary, it was not within our province to decide this matter, but knowing how small an amount had been contributed for this purpose, we feared it was impossible.

Before leaving the home of these workers, we had an opportunity of hearing a sermon by the missionary. From one whose education was so limited, we certainly did not expect such a discourse as that to which we listened. It was most helpful, and as the speaker developed his main thought "Set apart for God" recognized personal experience in his teaching that "We must be willing to set ourselves apart before God sets us apart." That his ministry has been most abundantly blessed is shown by the fact that he has baptized over one thousand. Today as

in the beginning when fishermen were made preachers of the Word, God is still calling many who are not well educated to become missionaries.

For the missionaries into whose homes we have glimpses, and for many others who like them have made and are making great sacrifices for the work we trust continued prayer may be offered, and may their lives be to each of us an inspiration to more self-denying giving.

ANNIE W. ARMSTRONG.

A Famous Woman Lawyer.

(The Pilgrim for September.)

There are many brilliant women lawyers in this country, but probably no other has won so notable a case as has Mrs. Belva A. Lockwood, of Washington. As far as amount of money involved it is said to be the most important ever brought before the United States Court of Claims—the famous Cherokee case—giving to the Eastern and Emigrant Cherokees over \$4,708,705, which is their share of the tribal property long withheld from them. It was a complicated, difficult and hotly contested case, and in the years it has been pending Mrs. Lockwood has prepared very able briefs and carried her argument skillfully from point to point. Her share of the fees will probably be \$50,000. Since the decision Mrs. Lockwood has made a sale of guanilands (that have been in her hands, as attorney, for thirty years) for \$250,000. She has also

filed another case in the Court of Claims amounting to \$1,000,000. Mrs. Lockwood was at one time the candidate of the woman suffragists for President of the United States, and is a brilliant orator and lawyer. At the recent meeting of the International League of American Press Clubs her plea for higher ideals on the part of those engaged in newspaper work elicited a storm of applause from the men and women of the Convention.

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In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: MARK H. JACKSON, 45 Jones St., Syracuse, N. Y. Mr. Jackson is responsible for above statement. True. Pub.

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Deaths.

Otis Purvis Dead.

It is with deep sorrow that we chronicle the death of our beloved brother, Otis Purvis, whose spirit took its flight heavenward on the night of July 15, 1905. He was a man of sterling worth. As a neighbor, he was kind and generous. He was born Oct. 30, 1873. At the age of 17 he gave his heart to God and joined the Purvis Baptist Church. Though young he had already taken his place among the burden bearers of the church. He was the son of Bro. J. B. and Sister Nancy Purvis. In 1895 he was married to Nina Chambers—a noble Christian lady whose life ever made home a comfort to him. As a husband he was respected and affectionate. As a father he was firm and gentle. As a co-worker in the Lord's service, he was ever ready to hold up the hands of his pastor. His death is a personal loss to me. In his last words to his pastor he said: "It will be all right with me up yonder," lifting his hand heavenward. To his grief-stricken wife and loved ones, the hearts of all who know them go out in loving sympathy. May the God of all comfort be their stay in the prayer of their pastor.

W. K. RED.

Roberts.

A shadow has fallen across the hearthstone of Bro. and Sister A. E. Roberts, of Magnolia, Miss., in the death of their adopted son, Henry Barbraux Roberts. Henry was born December 21st, 1886. When barely three years old Bro. and Sister Roberts adopted him from an orphan's home in New Orleans La. After a short but violent illness, he died Aug. 12th, 1905.

Reared in a Christian home he was converted when about 13 years old, and

was baptized into the fellowship of the Magnolia Baptist Church.

Henry was a dutiful son, and his adopted parents were hoping to lean upon him for protection and support in the their old age. His body sleeps in the cemetery at Magnolia, awaiting the resurrection at the second coming of our Lord.

J. E. T.

Erick McLain.

Erick McLain was born near Gloster, Miss.

He met his death on his father's plantation near Belzoni, Miss., by an accidental shot on August 16, 1905, in the 17th year of his age.

Eric spent most of his life in an around Gloster, having moved with his father and family to their new home near Belzoni last December.

About two years ago Eric professed faith in Christ and was baptized into the fellowship of the Galilee Baptist Church of Gloster. During his remaining residence here he was a faithful and consistent Christian and regular in his attendance at church and Sunday school.

After moving to Belzoni he continued faithful and was rapidly developing into a strong Christian character. He loved his Bible and was regular in his attendance at the Bible school and also upon the attendance of the preached Word.

He was a faithful and devoted son, a loving and considerate brother and a true and constant friend.

Eric's remains were brought to Gloster and deposited in the city cemetery beside those of a deceased brother, on the family lot.

May the Lord comfort the bereaved father and mother, brothers and sisters, is my sincere prayer.

W. A. McComb.

Winfield.

Mrs. Susie Wilkins Winfield was born

July 20th 1846, and died at her home in Brooksville July 6th, 1906. Between these dates she wrought out a beautiful life, a blessing to her husband, her family and her community. Married to J. M. Winfield December 29th, 1859, she was ever a true help-meet, loyal to all her vows and faithful to her every duty. Uniting with the Methodist Church in 1862 she remained a devout and consistent member until she went with her husband into the Baptist church in 1895. In both of these communions she was an earnest, genuine Christian whose unflinching trust in her Lord gave her a triumphant hope of a blessed immortality. She is survived by a sorrowing husband, three brothers and one sister, to whom her pure, noble and unselfish life constitute a glorious heritage.

IRAAC D. BORDERS.

Newton E. Slay.

Newton E. Slay, youngest of 11 children born to Brastus Slay and wife, was born near Hazlehurst, Aug. 16th, 1879, where he died Aug. 12th, 1905. Newton's father died when he was only 5 years old, early throwing the boy upon his own resources. At the age of 14, he graduated from the Crystal Springs graded school, studied a year at Baton Rouge, La., took a course at Harris' Business College, and started his career in life a book-keeper for the Mississippi Foundry and Machine Company. Because of his devotion to his work, at the reorganization of the company this year, he was made a member of the firm, being elected Secretary. Had he lived, he would have easily become a leading business man of the capital city.

In 1896, he joined the Damascus Baptist Church; and on coming to Jackson, unlike so many others, he brought his church letter with him, uniting with the 2d Baptist church, where he was rapidly developing into a strong and useful member, being a teacher in the Sunday-school and clerk of the church.

BRIAN SIMMONS.

Columbia, Miss.

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On the 5th day of January he was taken with slow fever, from the effects of which he died, after an illness of eight months and one week. Like every noble young man he wanted to live; but when the time came to die, he was ready to go.

Sunday morning Aug. 13th, in the presence of a large congregation that filled old Damascus church to its utmost, his funeral was conducted by W. P. Price of Jackson, and J. F. Tull of Gallman, and his body laid to rest to await the first resurrection when the dead in Christ shall rise—first. In the meantime, a mother has lost a noble son, a family an affectionate member, a large business concern one of the trusted members, the State a splendid citizen; and the Jackson 2nd church, one of its leading young men.

W. P. PRICE.

Married.

Taylor-Barrett.

Mr. J. L. Taylor, of Gulfport and Miss Kate Barrett of Edwades, were married on the 29th of August at the home of the bride's parents.

R. A. CORNOR, pastor.

Denson-Goss.

On Sunday night Aug. 27, 1905, at the home of the bride's parents, Dr. and Mrs. Z. S. Goss, Mr. Robert Denson and Miss Fleeda Goss were happily united in marriage. A host of friends wish them a long and prosperous wedded life.

BRIAN SIMMONS.

Columbia, Miss.

McKinley's Favorite Hymn.

Eliza and Sarah Flower were gifted English sisters whose earthly lives began and ended between the opening and the close of the first half of the last century; and yet in that brief period both

left their impress on their generation; and the younger, Sarah, achieved undying fame by composing the beautiful hymn, "Nearer, My God to Thee." It was suggested by the story of Jacob's vision at Bethel, as found in Genesis xxvii:10-22. The hymn was first published in 1841, and although it met with some favor, it was not until 1860 that Dr. Lowell Mason's beautiful sympathetic music "quickened it into glorious life" and gave it a permanent abiding-place in the hearts of the people.

This hymn gained immense additional popularity through the tragic death of President William McKinley. His last intelligible words were: "Nearer My God, to Thee, e'en though it be a cross has been my constant prayer." His pray was answered. It was a cross—one of the greatest that could come to him and to the beloved nation which he had served so faithfully—that led him through a martyr's suffering and death to claim a martyr's reward. Memorial services were held in innumerable churches in our own and other countries, the most interesting of the latter being in Westminster Abbey, by order of the King. Here, as elsewhere, the greatest interest centered about the singing of the hymn which was in the heart and on the lips of our heroic President as he went to meet his God.—From the Delineator for September.

More effective methods of advancing the temperance crusade must be employed if the agitation is to be raised above the plane of mere denunciation. The educational work carried on in public schools is the most sensible thing that has been accomplished. The younger generation has thus been fortified with knowledge that will protect them against the insidious assaults of appetite for drink. But must the adult and older generation perish in ignorance of what alcohol is doing in physical harm to the body and to the State? Shall they be permitted to go on drinking the stuff that is now being sold as whiskey, wines and beer, without knowing that adulterations are now rampant that the natural vigor lurking in all alcoholic is multiplied a fold by the cheap adulterations that are employed to add and color and body flavor to worthless liquor?

For the Farmers' National Congress, Richmond, Va., September 15-22, 1905, the Queen and Crescent Route has authorized a rate of one fare plus 25 cents the round trip. Tickets will be sold September 10, 11 and 12th, with final date September 25th, 1905. For full information call on or address any agent of the company, or, E. O. SMITH, Gen'l. Pass. Agt., New Orleans, La.

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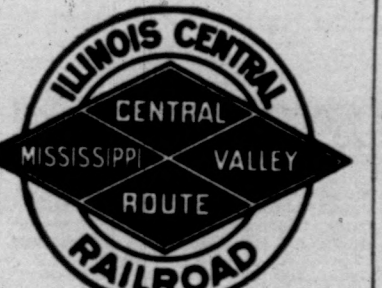
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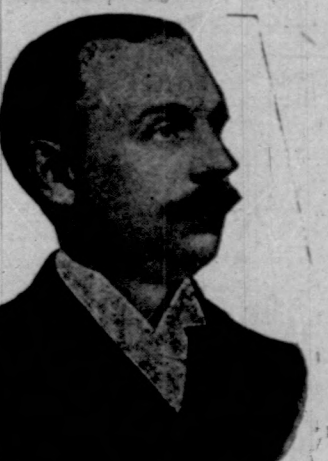
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North Bound—Daily.

Stations	No. 2.	No. 4.
Lv. Mobile.....	Ala. 7:00am	4:30pm
" Government St., Ala. 7:08 "	4:38 "	
" Orchard.....	7:24 "	4:59 "
" Crusier.....	7:36 "	4:56 "
" Sumner.....	7:44 "	5:14 "
" Wilmer.....	8:03 "	5:31 "
" Latonia.....	8:18 "	5:46 "
" Brushy.....	8:25 "	5:53 "
" Donovan.....	8:33 "	6:01 "
" Evanston.....	8:42 "	6:10 "
" Lucedale.....	8:48 "	6:16 "
" Eubank.....	9:00 "	6:28 "
" Bexley.....	9:07 "	6:35 "
" Merrill.....	9:17 "	6:45 "
" La. St.....	9:34 "	7:02 "
" McLain.....	9:50 "	7:18 "
" Little Creek.....	9:54 "	7:22 "
" Beaumont.....	10:10 "	7:38 "
" Hintonville.....	10:28 "	7:56 "
" Richton.....	10:44 "	8:12 "
Ar. Lancaster.....		

South Bound—Daily.

Stations	No. 1.	No. 3.
Ar. Mobile.....	Ala. 6:30pm	12:01am
" Government St., Ala. 6:22 "	11:53 "	
" Orchard.....	6:03 "	11:32 "
" Crusier.....	5:57 "	11:25 "
" Semmes.....	5:50 "	11:18 "
" Wilmer.....	5:31 "	11:00 "
" Latonia.....	5:16 "	10:45 "
" Brushy.....	5:09 "	10:38 "
" Donovan.....	5:01 "	10:30 "
" Evanston.....	4:52 "	10:21 "
" Lucedale.....	4:46 "	10:14 "
" Eubank.....	4:34 "	10:05 "
" Bexley.....	4:27 "	9:59 "
" Merrill.....	4:17 "	9:50 "
" Leaf.....	4:00 "	9:34 "
" McLain.....	3:44 "	9:13 "
" Little Creek.....	3:40 "	9:09 "
" Beaumont.....	3:24 "	8:53 "
" Hintonville.....	3:06 "	8:35 "
" Richton.....	2:50 "	8:19 "
Lv. Lancaster.....		

NORTH BOUND. SOUTH BOUND.

No. 2—Daily.	Daily—No. 1.
11:02am Lv. Loper.....	Ar. 2:32pm
11:16 " Ovet.....	2:18 "
11:40 " Grotts.....	1:54 "
12:03pm Ar. Laurel.....	Lv. 1:31 "
12:04 " Lv. ".....	1:30 "
12:18 " Roy.....	1:16 "
12:30pm " Mossview.....	1:04pm
12:41pm " Progressive.....	12:53pm
12:47pm " Stringer.....	12:47pm
1:09pm " Bay Springs.....	12:21pm
1:29pm " Lotin.....	12:01pm
1:41pm " Montrose.....	11:47am
2:00pm " Roberts.....	11:30am
2:20pm Ar. Newton.....	Lv. 11:01am

Hattiesburg Branch.

NORTH BOUND.	Daily
No. 24.	No. 6.
Lv. Beaumont.....	10 10am 7 40pm
" Wingate.....	10 45am 7 55pm
" New Augusta.....	11 00am 8 01pm
" Mahnd.....	11 15am 8 09pm
" Ragland.....	8 26pm
" McCallum.....	12 05pm 8 33pm
Ar. Hattiesburg.....	12 50pm 8 55pm

SOUTH BOUND.

Daily.	No. 5.	No. 25.
Ar. Beaumont.....	8 40am 5 00pm	
" Wingate.....	8 25am 4 25pm	
" New Augusta.....	8 19am 4 00pm	
" Mahnd.....	8 11am 3 40pm	
" Ragland.....	7 54am 3 03pm	
" McCallum.....	7 47am 2 45pm	
Lv. Hattiesburg.....	7 25am 2 00pm	

Ellisville Branch

Daily Except Sunday	No. 27.	No. 26.
Lv. Ellisville Jct. Miss.....	11 40am	Ar. 1 45am
Ar. Ellisville Jct. Miss.....	12 15pm	Lv. 2 00pm

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From Here to There TO Southern Baptist Convention, Kansas City, Mo., May 1905.

For the accommodation of delegates and visitors to the above Convention, the Frisco System takes pleasure in announcing that tickets reading via their line from Memphis to Kansas City will be accepted for RETURN PASSAGE VIA ST. LOUIS, and upon deposit of ticket with joint VALIDATING AGENT at St. Louis a payment of 50c validating fee, a stop over of 5 days can be secured. This arrangement is made for the purpose of enabling those who may desire to attend the Northern Baptist Anniversary which convene at St. Louis immediately after close of the Kansas City Convention.

SPECIAL TRAIN will leave Memphis 9:30 p. m.

Wednesday, May 10th.

Arrive Kansas City, 9:40 a. m., Thursday, May 11th, Through Sleepers, Chair Cars and Dining Cars.

For full particulars address

J. N. CORNATZAR,

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